

THE
TUTOR,
OR,

Youths Companion:

Being a *Select Collection* of
QUESTIONS *and* ANSWERS
On the most important Subjects

IN
Divinity, Morality, History, Chronology,
Philosophy, Astrology, &c.

Design'd principally for the
INSTRUCTION *of* YOUTH,

Yet nevertheless proper for those of
RIPER YEARS.

L O N D O N,

*Printed: And Sold by M. Cooper at the Globe in Pater-noster-row,
and C. Corbet at Addison's Head in Fleet-street.*

MDCCLIII.

[Price 1s.]



C O N T E N T S.

O <i>F the invention of letters,</i>	page 1
<i>Which is the most useful art ?</i>	3
<i>Of printing,</i>	ibid.
<i>Of the chief end of writing books, &c.</i>	6
<i>Of the creation of the world,</i>	7
<i>Of the creation of man,</i>	ibid.
<i>Of the fall of man,</i>	8
<i>St. Augustine's answer to one who demanded what</i> <i>God was,</i>	9
<i>Of the government of the world,</i>	ibid.
<i>What is the meaning of religion ?</i>	10
<i>Which deserves the greatest punishment for committing</i> <i>sin, the body or soul ?</i>	14
<i>Concerning the Trinity,</i>	15
<i>In what place shall Christ judge the world ?</i>	17
<i>Of the immortality of the soul,</i>	ibid.
<i>What ought we to meditate mostly on ?</i>	23
<i>Of the two philosophers, Democritus and Heraclitus,</i>	ibid.
<i>Of the duration of the world from the creation,</i>	24
<i>What is the worthiest sign of liberty ?</i>	25
<i>How many fasts are there in the world ?</i>	26
<i>Of friendship,</i>	27
<i>How do philosophers divide the parts of life ?</i>	28
<i>How to be accounted an honest man,</i>	ibid.
<i>Of the building of ships, and the invention of guns,</i>	29
<i>Of the several nations computation of time,</i>	30
<i>Of the building of Jerusalem,</i>	31
<i>The difference betwixt the Greek and Muscovite</i> <i>church from the Papist and Protestant,</i>	32
<i>The difference betwixt the Armentian christians and the</i> <i>rest of their neighbours,</i>	33
<i>Of the particular sects among the Jews,</i>	34
<i>Wherein doth the fundamentals of the Mahometan</i> <i>religion consist ?</i>	35
<i>Of</i>	

C O N T E N T S.

<i>Of the conversion of Constantine the Great,</i>	37
<i>What passion is most natural to man?</i>	ibid.
<i>What creatures are those who rule the world?</i>	ibid.
<i>What passion is most prevailing over the nature of man?</i>	38
<i>What is the tradition about the building a church in Norfolk?</i>	ibid.
<i>Why is virtue more talk'd of than praëtis'd?</i>	39
<i>Diogenes's opinion concerning marriage,</i>	40
<i>---- his epitaph,</i>	ibid.
<i>What may be said of the clergy, law, and physicians,</i>	ibid.
<i>Of the Hebrew, Greek, and Latin tongues,</i>	41
<i>Of the ten general persecutions of the primitive church,</i>	ibid.
<i>Of the Sibyls, their number, names, and prophecies,</i>	42
<i>Who were the greatest tyrants of their time?</i>	44
<i>The Bæotians' custom at the marriage of their daughters,</i>	45
<i>Which is best, wealth or wisdom,</i>	46
<i>Of the superstition and ridiculous customs of the papists,</i>	47
<i>The pope's chief title,</i>	48
<i>Of the escape of the poet Buchannan from the pope's inquisitors,</i>	49
<i>Of the ancient division of England into kingdoms,</i>	ibid.
<i>---- Of Wales,</i>	51
<i>---- Of Ireland,</i>	ibid.
<i>---- Of Scotland,</i>	52
<i>What is a year?</i>	ibid.
<i>Of the derivation of the names of the 12 months,</i>	53
<i>Explanation of the fast-days, saints-days, and other holy-days mentioned in the Almanac,</i>	ibid.



T H E

THE
TUTOR,
OR,
YOUTHS COMPANION.

QUESTION.

W HEN, and by whom were letters invented?

Answer. The invention of letters is very ancient, as appears by all authors, christian and heathen. That they are much older than those Jews believe who say that Abraham first found them, is beyond all dispute, because we are certain they were in use in the time of Moses; therefore other writers ascribe the invention to him, because he was ancients than any of those by whom they are said to have been first found; as Cadmus, who lived at the time when Othaniel govern'd Israel, which was near fifty years after the written law was given to Moses, therefore the Egyptians learnt their letters of him, and they communicated them to the Phœnicians, whence Cadmus carried them into Greece.

St. Augustin is of opinion they were invented by Adam, and his immediate descendants. Josephus too, says, that Adam's grandsons, the sons of Seth, erected two pillars, on which they

B

wrote

wrote all the arts discovered by them, and he affirms he saw one of those pillars in Syria, from which, probably, the Egyptians learnt the way of expressing and writing their mysteries with those characters call'd hieroglyphicks. This is the more probable, because we read, that Adam was by God created in so great a state of perfection, knowledge, and wisdom, that he gave names to all things, according to their nature and qualities; and that none ever so well understood the revolutions of the heavens, the motions of the stars and planets, and so thoroughly knew the nature of herbs, plants, animals, and all other things in the world, as he did; it is therefore natural to believe that he found out the method for preserving the memory thereof to posterity. Pliny, in his natural history, confirms this opinion; for after delivering the sentiments of many concerning their Invention, as that some believe they were invented by the Assyrians, and others, by Mercury, in Egypt; that they were brought into Italy by the Pelasgi, and into Greece by the Phœnicians, and Cadmus their leader; that Palamedes during the Trojan-war, added four more, he concludes it his opinion, that Letters were eternal; which is almost the same as to say they began with the world.

○ Whenever it was, the Invention of Letters seems rather divine than human, as it is that which secures and preserves all other Inventions, and transmits them from one generation to another. They make men immortal, rendring those things present to our view which were transacted thousands of years past. By them all kinds of sciences are known, teaching those that are now in being, all that past ages knew, and transmitting

ring to posterity all that those now living found out. In short, the benefits arising from them are almost infinite and inexpressible, therefore their invention may rather be called divine than human.

Q. Which is the most useful of all Arts?

A. The Art of Printing; which has not only render'd letters more valuable, but has propagated them almost through the universe. For since Printing was first discovered, all sorts of learning, arts and sciences, have been more diffused and cultivated than in all the ages of the world before. And what great advances and mighty progress is daily made in finding out obtruse secrets, and discovering the hidden mysteries of art and nature, those who are conversant among books very well know; all which is justly to be attributed to the Art of Printing, which gives men such an advantage in communicating their thoughts to each other in so quick and easy a manner, as all the world before were ignorant of; for it is easy to be demonstrated that one printing-press can dispatch more business in one day, than the swiftest writer can transcribe in a thousand. Consequently, erudition and learning, the improvement of all the works of nature, and the perfection of all arts and sciences, are the genuine effects of this noble mystery, and an evident demonstration of its usefulness as well as its excellency. On which account Petrus Scriverius calls it, "*Palladium, præsidium, & tutelam musarum, & omnis doctrinæ.*" That is, The fortress, garrison, and defence, not only of the muses, but of all literature whatsoever."

Q. When, and by whom was Printing invented?

B 2

A. Print-

A. Printing is a German invention, little more than 350 years old; but whether higher or lower Germany shall have the honour of it is yet a controversy undecided. And in the upper Germany, whether Mentz, or Basil, or Straßburg, for all these do not only challenge it, but contend no less for it, than the Grecian cities did for the birth of Homer; (which by the way is no small indication of the just value which the world has for it, since there is such contending for the honour of its original)----The general voice indeed is for Mentz, and that one John Guttemberg (or Faust, or Faustemberg, as others term him) a knight and citizen of that city, was the true father and inventor of this Art, about the year 1440. The occasion of it was, he having cut the letters of his name, out of the bark of a tree, (which was green and full of sap) and afterwards putting them (probably by accident) into a fine linen handkerchief, the letters impressed upon the linen their own characters, which first inspired him with the thoughts of making letters of metal, that might make an impression upon paper, which he afterwards affected, this is strongly affirmed by the citizens of Mentz, and others; to prove which, they produce a copy of Tully's offices, printed on parchment the fourth of February, in the year 1440, and preserved in the library of Augsburg. But notwithstanding this, Hadrianus Junus (who was a learned man of the low countries) is as strenuous on the other side, for Haerlem. He tells us (in his history of the Netherlands) that one Laurence John, otherwise Laurence Coster, a burgher of good note and quality in the city of Haerlem was the first inventor, and saith, that at first he made letters
of

of the bark of trees, (as was before mention'd of the other) which being set and ranked in order, and put with their heels upwards upon paper, he made the first experiment in that manner. At first he made but a line or two, then pages, and at last whole books, but printed on one side only: which rudiments of the art Junius says, he saw in the town. And to turn Guttemberg quite out of doors, he gives us this farther account that after this, the said Laurence Coster made letters of tin, and brought the art to yet further perfection. But one John Faustus, who was his servant, and had learnt the mystery, stole away all the letters and other utensils belonging to the trade; and, after several removes, set up for himself, in Mentz, making the world believe he was the first inventor; whereas, if what Junius says be true, he had only stole it from Coster. The first book he printed there was the Doctrinal of one Alexander Gallus in the year 1440.

This is further confirmed by Hegenitz, who says, that the house of Laurence Coster is yet standing in the market place of Haerlem, with this inscription in golden letters over the door:

Memoriæ Sacrum.

Typographiæ ars, artium conservatrix, hic primum inventa, circa annum, M, CCCC, XL.

That is,

Sacred to Memory.

The art of printing, the preserver of arts, was first invented here, about the year, M, CCCC, XL

And underneath these Verses;

Vana

Vana quid archetypos & præla Moguntia jactas?
Haerlemi archetypos prælaque nata scias,
Extulit hic, monstrante deo, Laurentius artem;
Diffimulare virum hunc, diffimulare deum est.

Which is thus paraphras'd.

Moguntia, why do you thus vainly boast
Of archtypes and presses at your cost,
Whereas at Haerlem they were first thou know'st. }
There to Laurentius first, inspir'd by heav'n,
The knowledge of this noble art was giv'n,
To rob the man who did this art reveal,
Is like a crime as 'tis from heav'n to steal.

Thus both countries contend; neither is it
easy to determine which is in the right, tho' most
writers agree for Mentz; but this is certain,
that though the chief honour is due to the first
inventor, yet the perfection which it is now ar-
rived at, is owing to them who follow'd after;
every age having made some improvement.

Q. What is the chief end of writing books?

A. For instruction and information.

Q. Which is the best book?

A. The Bible, or the Holy Scriptures, con-
tained in the Old and New Testament, which
are revelations from God, and teach us his
whole will necessary to be known for our salva-
tion.

Q. How many books are there in the Old
and New Testament?

A. There are in the Old Testament 39, and
in the New, 27.

Q. How many chapters are there in the Bible?

A. In the Old Testament there are 909, and
in the New Testament 260.

Q. Are

Q. Are there no other books mention'd in the Old Testament besides those we now have?

A. Yes, several; there were the books of Iddo and Gad the seers; besides Solomon wrote 3000 parables, and 5000 songs, with a book of the nature of all herbs, trees, and plants. Samuel also wrote a book of the office and institution of a King. There were also other Chronicles of the Kings of Judah and Israel, which are suppos'd to have been lost in the Jewish captivity of Babylon.

Q. How, and by whom was the World made?

A. It was created by the power and word of the Almighty, in six days, as we read in the first chapter of Genesis, wherein it says, that the first day God made the light, which he call'd day, and divided it from the darkness, which he called night.

The second day he made the heavens, and divided the waters which were above, from the waters which were below the heavens.

The third day he gathered the waters together into one place, that the dry land might appear, and God called the dry land earth, and the gathering together of the waters, he called seas, then he caused the earth to bring forth herbs and trees, and grafs, yielding seed after its kind, and the fruit tree, fruit after its kind.

The fourth day God made the sun, moon, and stars, with all those lights we now see in the heavens; the sun, he made to rule the day, and the moon he made to rule over the night.

The fifth day he made all the fowls of the air, and all the fish of the sea.

The sixth day God made all the beasts of the field, and all the cattle, and every thing that creepeth upon the earth; and last of all he created
man,

man, out of the dust of the ground, and gave him power over every thing upon the earth. After which he caused a deep sleep to fall upon him, and while he slept, God took part of the substance of his body, near his side, and from that substance formed woman, whom he gave to the man to be his wife, and then breathing into her the breath of life, made her, in like manner, with her husband, become a living soul. This was the last act of the whole creation; and upon a general survey of so beautiful a variety and composition of things, from a mere mass of confusion and disorder, God was pleased with his work; and having pronounced it good, or properly adapted to the uses for which it was intended, he rested from all his work; that is, he ceased to produce any more creatures, as having accomplish'd his design and answered his original intent; and thereupon he sanctified and set apart the next ensuing day, which was the seventh, as a time of solemn rest; for ever after to be observed in acts of praise and religious worship, and in commemoration of the infinite wisdom, power, and goodness of God in the world's creation.

Q. In what state and likeness was man created?

A. He was created in an innocent and happy state, and in the likeness and image of his maker, the Lord God Almighty.

Q. How came he to lose that great happiness?

A. By disobeying the commands of his creator, in eating the forbidden fruit, which God had expressly warn'd him against, by declaring unto him, That the day he eat thereof he should surely die.

Q. Could he, after so great a crime, make any excuse for his wickedness?

A. No,

A. No, none but what aggravated his folly more; he could only alledge that the serpent (which is the devil) had deceiv'd his wife, Eve, and entic'd her to eat, by telling her she should not die, and that she would become as wise as God himself; whereupon, having first eaten herself, she gave to her husband, who likewise eat freely, contrary to his better knowledge, and therefore justly incurr'd the penalty pronounc'd upon him by his great creator, which was, That the earth should be cursed for his sake; that it should only bring him forth thorns and thistles, and that he should get his bread by the sweat of his brow, until he return'd unto the ground from whence he was taken; and lastly, that as he came from dust, so he should shortly return to dust again.

Q. What was St. Augustine's answer to one who demanded, What God did before he made the world?

A. That he was preparing a hell for such kind of enquirers. Where the Scripture hath not a mouth to speak, we ought not to have a tongue to ask.

Q. What was the greatest love that ever was shown in the world?

A. The love of God to miserable sinners, who gave his only-begotten Son to die for us. Of which a late writer said,

“ God is my gift, himself he freely gave me,
 “ God's gift am I, and none but God shall
 “ have me.

Q. How is the world govern'd?

A. By the influence and power of the Almighty Architect who made it ---- 'Tis true, indeed,
 C

deed, there have been those who have dar'd to dispute the Almighty power, and have affirm'd that the world was govern'd by chance, but surely they cannot be reckon'd amongst rational creatures; for nothing can be more absurd, than to imagine that the sky, stars, and planets came of themselves into that inimitable order as they appear to us, or that mankind should be so universally fitted for the support and service of each other as they are, that the various seasons for the products of life should be adapted by accidental events, and continue in a succession for so many thousand years. One might with greater reason imagine that the buildings of Westminster-Abbey and St. Paul's were erected by chance. That all the beautiful and regular architecture of those magnificent edifices was composed by accident; or, in short, that they had no such thing as builders. As there must be a great and skilful hand to form and perfect the model of a building, and this great hand, or some other under him, must still be employ'd, to keep up and maintain the structure, so the universe, created by the omnipotent Being, was first laid out by him, and still subsists under his guidance and direction, as it will do to the end of time.

Q. What is the meaning of religion?

A. The word religion signifies a binding, or obliging us to God; wherefore true Religion in the general, is the obligation of reasonable creatures, to render such acts of worship to God, as are suitable to the excellency of his nature, and their dependence upon him: which definition includes both the Doctrines and Duties of Religion---- But for the better understanding the nature of true Religion, it is necessary I should distinguish

distinguish it into Natural and Reveal'd, by Natural Religion, I mean the obligation which Natural Reason lays upon us, to render to God all that worship and obedience, which, upon the consideration of his nature, and our dependence upon him, it discovers to be due to him, whatsoever then natural reason, rightly exercis'd, teaches us concerning God, and our duty towards him, is true religion, and does as effectually bind and oblige us to him, as if it had been immediately reveal'd by him, it teaches us, that God is infinitely wise and just, powerful and good; that he is the fountain of our beings, the disposer of our affairs, and the arbitrator of our state, both here and hereafter; and by these doctrines it obliges us to admire and adore him, to trust and obey him. This is natural religion, and by this religion was the greatest part of the world govern'd for some thousands of years, till by long and sad experience it was found too weak to correct the errors of mens minds, and restrain the wild extravagancies of their wills and affections, and then God out of his great pity to lost and degenerate mankind, vouchsaf'd to us the glorious light of REVEAL'D RELIGION, which, in the largest acceptation of it; includes all Natural Religion, as well as all that it proposes to be believ'd, as what it requires to be done, the doctrines as well as the duties of it, both which are contain'd in that revelation of his will which God has made to the world, to which it has superadded several doctrines and duties of supernatural religion.---- But strictly speaking, reveal'd religion, as it is distinguish'd from natural, consists of such doctrines and duties as are not knowable and discoverable only by revelation; as are not to be deduc'd and inferr'd

by reasoning and discourse from any necessary or natural principles, but wholly depend upon the counsel and good will of God, and where things depend entirely upon God's will, and their being or not being lies wholly in his free disposal, it is impossible that our weak reason should ever arrive at the knowledge of them, without some Revelation of his will concerning them. For in such matters as these, where the will of God is absolutely free, reason without revelation has neither necessary nor probable causes and principles to argue from, and therefore can make neither certain conclusions, nor so much as probable guesses concerning them. Man must necessarily remain in the dark; till such time as God had reveal'd to him which way his will is determin'd; and of such matters as these consists all reveal'd religion, strictly so call'd. For tho' God has made several revelations of his will, yet the subject matter of them was for the main always the same----The doctrine of the mediation of Jesus Christ, and the duties that are subsequent to it, which from the promise that God made to Adam upon his fall (as you read in the third chapter of Genesis) "The Seed of the woman shall break the serpent's head," to the last promulgation of the gospel, has been the great theme of all divine Revelation. For the revelation which God made to Abraham, in thy seed shall all the nations of the earth be blessed (Gen. xxii. ver. 18.) was nothing but the dawning of the gospel, which is the glad tidings of the mediator. Likewise the law of Moses was only the same gospel shining through a cloud of types and symbolical representations. And indeed, all the succeeding prophecies of the Old Testament are nothing but the same gospel still

still shining clearer and clearer, till at last it broke forth in its meridian brightness: and it is easy to be demonstrated, that from Adam to Moses, from Moses to the Prophets, from the Prophets to Jesus Christ, the main scope and design of all revelation has been the gradual discovery of this great mystery of the mediation----- Thus, you see, reveal'd religion was, for the matter of it, always the same, tho' it was not always reveal'd with the same perspicuity, but clear'd up by degrees, from an obscure twilight to a perfect day. Wherefore christianity, which in strictness is nothing but the doctrine of the mediation, together with its appendant duties, ought not to be look'd upon as a religion of only 1750 years note, for in reality, 'tis as ancient as the fall, and was then preach'd to Adam in that dark and mysterious promise---- "The seed of the woman shall break
"the serpent's head,"----- After which it was a little more clearly repeated, tho' very obscurely still, in God's covenant with Abraham---- "In
"thy seed shall all the nations of the earth be
"blessed-----" After that it was much more amply reveal'd in the types and figures of the law of Moses, which yet, like painted glass in a window, did under their pompous shew still darken and obscure the holy mysteries within them, which were nothing but the doctrines and laws of the christian religion. Judaism was only christianity veil'd, and christianity is only Judaism reveal'd. Thus, the religion of the mediator was the principal subject of all divine revelation; and this, without revelation, natural reason could never have discover'd, because the whole of it depended upon the free-will of God. This therefore is strictly the reveal'd religion,

as

as it is distinguish'd from the natural. But as they are now incorporated into one, by the happy conjunction of natural with reveal'd, religion may be thus defin'd---- "It is the obligation of
 " rational creatures to render such acts of wor-
 " ship to God, thro' Jesus Christ, as he him-
 " self hath instituted, and are in their own na-
 " tures suitable to his excellencies and their de-
 " pendence upon him." L. L.

Q. Which deserves the greatest punishment for committing sin, the body or soul?

A. Some are of opinion the soul; because without it the body would be nothing, which actuates only what the soul infuseth. Others again, say the body, as being the chief organ and actor of sin: but that they are both culpable and deserve alike punishment, may be proved by this simile. A master committeth the charge of his orchard to be kept by two, the one of which is blind, the other lame: the lame man having good sight sees golden apples hanging upon a tree; of which he informs the man that is blind: they both covet after them, notwithstanding they are forbidden, and to attain their desires, the blind man who was strong in his limbs, takes up the seeing cripple on his shoulders, by which means they accomplish their wishes, pluck the fruit, and eat it. Soon after the master of the orchard enters, misses the fruit, enquires after it, and presently finds by whom it was stole---- They are both equally guilty, and so are punish'd with a like punishment, according as they equally deserv'd. In like manner, both soul and body lending their assistance to sin, being alike guilty, are equally punish'd together.

Q. How many persons are there in the Trinity?

A. Three,

A. Three, the Father, the Son, and the Holy Ghost ; but these three persons are not three several substances, but three distinct subsistencies, or three divers manner of beings, of one and the same substance and divine essence.

Q. What of the divine essence ?

A. The divine essence in itself, is neither divided nor distinguished, but the three persons in the divine essence are distinguished amongst themselves three different ways ----- By their names, their order, and their actions.

Q. How are they distinguish'd, pray, by their names ?

A. The first person is named the Father, in respect of his son Jesus Christ, and in respect of his adopted sons, the elect, that is those who being not his sons by nature, are made his sons by grace ---- The second person is called the Son, because he is begotten of his father's substance, or nature, and he is called the Word. 1st. because the conception of a word in man's mind is the nearest thing that can shadow unto us the manner how he is eternally begotten of his father's substance, and in this respect he is also called the Wisdom of his Father. 2. because that by him the father hath from the beginning declared his will for our salvation. 3. because he is the chief argument of all the word of God, or that word whereof God spake when he promised the blessed seed to the fathers under the Old Testament ----- The third person is named the Holy Ghost, because he is spiritual without a body, and is as it were breathed from both the Father and the Son, that is, proceedeth from them both. And he is called Holy, both, because he is holy in his own nature, and also

also the immediate sanctifier of all God's elect people.

Q. How are they distinguish'd by their order ?

A. The persons of the Godhead are either the Father, or those which are of the Father. The Father is the first Person in the glorious Trinity, having neither his being nor beginning of any other but of himself, begetting his Son, and together with his Son, sending forth the Holy Ghost from everlasting. The Son is the second person of the Trinity, and the only begotten Son of his Father, not by grace, but by nature ; having his being of the Father alone, and the whole being of his Father by an eternal and incomprehensible generation ; and with the Father sendeth forth the Holy Ghost, who is the third person of the blessed Trinity ; proceeding, and sent forth equally from both the Father and the Son, by an incomprehensible spiration. For as the Son receiveth the whole divine essence by generation, so the Holy Ghost receiveth it wholly by spiration.

Q. How are they distinguish'd by their actions ?

A. Their actions are of two sorts ; the *external* and *communicable* actions, and the *internal* and *incommunicable* actions. The *external* and *communicable* actions of the three persons are these : The creation of the world, peculiarly belonging to the Father : The redemption of the church, to God the Son : And the sanctification of the elect, to God the Holy Ghost. But because the Father created, and still governs the world by the Son in the Holy Ghost, therefore these *external* actions are in Scripture, oftentimes

oftentimes ascribed to each of the three persons; and therefore called *communicable* and *divided* actions.

The *internal* and *incommunicable* actions, (or properties) of the three persons are these.

1. To beget; ---- and that belongeth only to the Father, who is neither made, created, nor begotten of any. 2. To be begotten; ---- and that belongeth only to the Son, who is of the Father alone, not made, nor created, but begotten. 3. To proceed from both; --- and that belongeth only to the Holy Ghost, who is of the Father and the Son; neither made, nor created, nor begotten, but proceeding.

Q. In what place shall Christ judge the world?

A. That cannot certainly be known, though most writers agree that it will be in the valley of Jehosaphat, by mount Olivet, eastward of the temple of Jerusalem, which they believe from these words of scripture ---- I will gather all nations into the valley of Jehosaphat, and plead with them there (Joel iii. 1, 2, &c.) Cause thy mighty one to come down, O Lord: let the heathen be awaken'd, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. (ver. 11, 12.) Jehosaphat signifieth the Lord will judge.

Q. Why do you believe the soul to be immortal?

A. Not only from the divine revelations of God contained in the Holy Scriptures, but even from heathen philosophers, and by my own natural reason likewise. For if we turn our thoughts inward upon ourselves, we shall meet with a kind of secret sense dictating to us a future state. And one presumptive argument is

D

from

from the increasing appetite the mind has to knowledge, and to the extending its own faculties, which cannot be accomplish'd, as the more restrained perfection of lower creatures may, in the limit of a short life. Another reasonable conjecture may be rais'd from our appetite to duration itself, and from a reflexion on our progress through the several stages of it: " We are complaining, (as a late writer justly
 " observed) of the shortness of life, and yet
 " are perpetually hurrying over the parts of it,
 " to arrive at certain little settlements or points
 " of rest, which are dispersed up and down in
 " it." And when we have gain'd these little settlements, and are arriv'd at these imaginary points of rest, we stop not our motion then, nor sit down satisfied in the settlement we have gain'd, but are for removing our boundary, and marking out new points of rest, to which we press forward with the like eagerness, and which cease to be such as fast as we have attain'd them. This is so plainly every man's condition in life, that there is no one who has observed any thing, but may observe, that as fast as his time wears away, his appetite to something future remains. The use therefore which ought to be made of it, is this: That since the author of our being has planted no wandering passion in it, no desire which has not its object: Futurity is the proper object of the passion so constantly exercised about it; and this restlessness in the present, this assigning ourselves over to farther stages of duration, this successive grasping at somewhat still to come, appears plainly a kind of instinct or natural symptom which the mind of man has of its own immortality. I take it at the same
 time

time for granted, that the immortality of the soul is sufficiently established by many other arguments: and if so, this appetite, which otherwise would be very unaccountable and absurd, seems very reasonable, and adds strength to the conclusion.

Another argument for the immortality of the soul is, that the time present seldom affords sufficient employment to the mind of man, objects of pain or pleasure, love or admiration, do not lie thick enough together in life to keep the soul in constant action, and supply an immediate exercise to its faculties. In order therefore to remedy this defect, that the mind may not want business, but always have materials for thinking, she is endowed with certain powers, that can recal what is pass'd, and anticipate what is to come. ----- That wonderful faculty, which we call the memory, is perpetually looking back when we have nothing present to entertain us. It is like those repositories in several animals, that are filled with stores of their former food, on which they may ruminate when their present pasture fails. ---- As the memory relieves the mind in her vacant moments, and prevents any chasms of thought, by ideas of what is past, we have other faculties that agitate and employ her upon what is to come. These are the passions of Hope and Fear. By these two passions we reach forward into futurity, and bring up to our present thoughts objects that lie hid in the remotest depths of time. We suffer misery, and enjoy happiness, before they are in being; we can set the sun and stars forward, or lose sight of them, by wandering into those retired paths of eternity, when the heavens and earth shall be no more ---

who then can imagine that the existence of a creature is to be circumscribed by time, whose thoughts are not?

And if you read Cicero's discourse concerning Old Age, you will there find that the elder Cato is introduced in that discourse as speaking to his friends, Scipio, and Lelius, in this manner: "This, (says he) is my firm persuasion, that since the human soul exerts itself with so great activity, since it has such a remembrance of the past, such a concern for the future, since it is enriched with so many arts, sciences, and discoveries, it is impossible but the being which contains all these must be immortal. ---- No one shall persuade me, Scipio, that your worthy father, or your grandfathers, or many other excellent men whom I need not name, performed so many actions to be remembered to posterity, without being sensible that futurity was their right. And if I may be allowed an old man's privilege, to speak of myself, do you think I would have endured the fatigue of so many wearisome days and nights both at home and abroad, if I imagined that the same boundary which is set to my life must terminate my glory? were it not more desirable to have worn out my days in ease and tranquility, free from labour, and without emulation? but I know not how, my soul has always raised itself, and looked forward on futurity, in this view and expectation, that when it shall depart out of life, it shall then live for ever; and if this were not certainly true, that the mind is immortal, the souls of the most worthy would not, above all others, have the strongest impulse to glory. What besides this is the cause that the

the

the wisest men die with the greatest æquanimity, the ignorant with the greatest concern? Does it not seem that those minds which have the most extensive views, foresee they are removing to a happier condition, which those of a narrower sight do not perceive? I, for my part, am transported with the hope of seeing your ancestors, whom I have honoured and loved, and am earnestly desirous of meeting not only those excellent persons whom I have known, but those too of whom I have heard and read, and of whom I myself have written; nor would I be detained from so pleasing a journey. O happy day, when I shall escape from this croud, this heap of pollution, and be admitted to that divine assembly of exalted spirits? When I shall go not only to those great persons I have named, but to my Cato, my son, than whom a better man was never born, and whose funeral rites I myself performed, whereas he ought rather to have attended mine. Yet has not his soul deserted me, but seeming to cast back a look on me, is gone before to those habitations to which it was sensible I should follow him. And though I might appear to have born my loss with courage, I was not unaffected with it, but I comforted myself in the assurance that it would not be long before we should meet again, and be divorced no more."

The elder Cyrus, likewise, just before his death, is represented by Xenophon speaking after this manner.---- "Think not, my dearest children, that when I depart from you I shall be no more, but remember, that my soul, even while I lived among you, was invisible to you; yet by my actions you were sensible it existed in this body. Believe it therefore existing still, though

though it be still unseen. ---- For my own part, I could never think that the soul while in a mortal body, lives; but when departed out of it dies; or that its consciousness is lost when it is discharged out of an unconscious habitation: but when it is freed from all corporeal alliance, then it truly exists.

Q. How did Simonides act when Dionysius the tyrant asked him what God was?

A. He desired a day's time to consider before he made his reply; when that day was expired, he desired two days; and afterwards instead of returning his answer, demanded still double the time to consider of it. ---- The truth is, that great poet and philosopher, the more he contemplated the nature of the deity, found that he waded but the more out of his depth; and that he lost himself in the thought, instead of finding an end of it ---- If we consider the idea which wise men, by the light of reason, have framed of the Divine being, it amounts to this: That he has in him all the perfection of a spiritual nature; and since we have no notion of any kind of spiritual perfection but what we discover in our own souls, we join infinitude to each kind of these perfections, and what is a faculty in an human soul becomes an attribute in God. We exist in place and time, the Divine Being, fills the immensity of space with his presence, and inhabits eternity. We are possess'd of a little power and a little knowledge, the Divine Being is almighty and omniscient. ---- In short, by adding infinity to any kind of perfection we enjoy, and by joining all these different kinds of perfections in one Being, we form our idea of the great Sovereign of nature.

Q. What

Q. What things are those which we ought often to meditate upon?

A. Death, Judgment, Heaven and Hell; the death of Christ, and the temptations of the world.

“ Thy death, the death of Christ, the world’s
“ temptation,

“ Heav’n’s joys, Hell’s torment, be thy medi-
“ tation.”

Q. In what respect is our birth and death compared the one to the other?

A. In grief and sorrow; only the difference is, The first is most painful to our mothers, the last to ourselves.

Q. Who were those two philosophers that were remarkable for two opposite qualities, the like not to be found in any history?

A. Democritus and Heraclitus; the first always laughed, the other continually cried: which two different passions are much canvassed by authors, which is most suitable to human nature---- Our appetites, indeed, are most greedy to desire the first, but sound reason, rightly consider’d, will conclude for the last---- Solomon tells us, “ That it is better for us to go
“ into the house of mourning, than into the
“ house of laughter; and that the laughter of
“ fools is madness----” History, too, informs us, that Agelaustus, the grandfather of Crassus, who was a very wise man, was so reserv’d, that he was never observ’d to laugh but once in his life, and that was, when he saw an ass eating of thistles---- But what need we go farther than the New Testament?----- If we consider our blessed Saviour, we cannot find that he laugh’d once, but we read that he wept, three times;
when

when Lazarus was dead, over Jerufalem, and upon the crofs, when he delivered up his fpirit with cries and tears.

Q. Why is the weather-cock and the crofs fet on the top of church-fteeple?

A. The Papifts tells us, it is for our instruction; that whilst aloft we behold the crofs and the cock, we may remember our fins, and with Peter feek and obtain mercy.

Q. Why does the Pope chriften church-bells?

A. That being by him thus fannctified, the found of them may drive devils out of the air, clear the skies, chafe away ftorms and tempefts, quench fires, and give comfort to all the dead *that hear them*.

Q. How long, according to the opinion of fome, was the world to continue from the creation to the end?

A. The Thalmudifts were of opinion that it would continue fix thousand years; of which opinion alfo were fome of the fathers, and others of our modern writers; becaufe that as God created the world in fix days, and refted the feventh; fo in fix thousand years, which are in account of God but as fix days, it fhould again be annihilated, when fhould follow an eternal fabbath of reft to all the faithful. Others reckon it after this manner, two thousand years before the law, two thousand years under the law, and two thousand years under the gofpel. But this account agreeth not right with the calendar of time, and therefore we may conclude that thofe who account not right the years which are paff, muft needs be ignorant of thofe which are to come. Befides, our Saviour faith, that of that Day and Hour the very angels in heaven themfelves are ignorant: let us therefore rather labour
to

to prepare ourselves against that day, than curiously seek to pry into such hidden and unrevealed things.

Q. What is accounted the worthiest sign of liberty above all others?

A. The covering of the head, or the wearing a hat, as is well known to those who are conversant in antiquity. The Lacones, a people of Peloponnesus, after they had obtained the freedom of Lacedæmon, in sign of their gotten liberty, would never enter into battle but with their hats on. Amongst the Africans, as it is written by many authors, the placing a hat on the top of a spear, was used as a token to incite the people to their liberty, which had been oppressed by tyrants. But amongst the Romans we have greater variety. The taking off the hat of Tarquinius Priscus by an eagle, and the putting it on again, occasioned the augur to prophesie unto him the kingdom, which fell out accordingly. In their sword-plays, when one of the gladiators, had with credit slain his adversary, they would sometimes honour him with a palm, sometimes with the hat; of these, the last was accounted the worthier; the palm only honouring the victor, but the hat enfranchised him on whom it was conferred. Erasmus in his Chiliads, makes the hat to be the sign of some eminent worth in him that wears it; on this he conjectures, that the putting of caps on the heads of such as are created doctors or masters, had its original; which custom is still of force in the universities of England; the putting on the cap being never performed but in the solemn comitia, and in the presence of all such as are either auditors or spectators of that day's exercise.

E

Q. How

Q. How many sorts of fasts are there in the world?

A. Six. 1. The sick man's fast. 2. The poor man's fast. 3. The miser's fast. 4. The glutton's fast. 5. The hypocrite's fast. 6. The godly man's fast; all which are set down in the following verses.

Experience out of observation says,
Six sorts of people keep their fasting days:
The sick man fasts, because he cannot eat;
The poor man fasts, because he wanteth meat;
The miser fasts with greedy mind to spare;
The glutton fasts, to eat a greater share;
The hypocrite he fasts, to seem more holy;
The righteous man, to punish sinful folly.

Q. What way did king Philip of Macedon use that he might not forget his mortality?

A. He had every morning a page, which used to awake him with these words: "Remember, sir, that you are a man;" according as one writes;

Philip king of Macedon,
Was daily rous'd and call'd upon
By a shrill page, whose bon jours ran,
"Remember, sir, you are a man."

Q. What said the same king Philip, when his horse casting him on the ground, he saw the print of his body in the dust?

A. See, said he, we covet the whole earth, and how little sufficeth!

Q. Whether do fools profit more by wise men, or wise men by fools?

A. Cato,

A. Cato, who was himself a wise man, says, that fools are the most profitable to wise men, who seeing their folly, endeavour to avoid it; whereas fools on the contrary, can make no profit of the wisdom of the wise, by reason of their folly.

Q. What was the old saying concerning friends?

A. That it was good to have friends, but bad to need their help, since true friendship indeed is very rare; it seldom extending now a-days farther than profit:

Friends, like to leaves that on the trees do grow,
In summer's prosp'rous state, much love will
show:

But art thou in adversity, then they
Like leaves from trees, in autumn, fall away.
He happy is that hath a friend indeed,
But he more happy that no friend doth need.

Q. To what are fops in laced clothes liken'd to?

A. To cinnamon trees, whose barks are better than their bodies.

Q. What two words are those that trouble the world most?

A. Meum & Tuum, --- Thine and Mine.

Q. What is the heaviest burden that the earth bears?

A. Sin; which is more ponderous than the biggest mountains, for it weigheth down even to hell.

Q. Which is the best motto that contains the means whereby a man may quickly grow rich?

E 2

A. Nec

A. Nec habeo, nec careo, nec curo : ----
I have not, I want not, I care not ; which he
enjoys that hath only content ; as the poet
says,

My wishes are but few, all easy to fulfil ;
I make the limits of my power, the bounds unto
my will.

Q. How do philosophers divide the parts of
life ?

A. Into three ; the vegetive, the sensitive,
and the rational : the vegetive is of plants,
trees, &c. the sensitive is of beasts, fowls,
fishes, and the like ; but the rational is only
peculiar to man : though many are of opinion,
that several beasts are endued with more than
ordinary reason ; of which they instance the
elephant, and of whom they deliver this story :
That in the great battle betwixt Alexander the
Great, and king Porus, an Indian emperor,
the elephant, which king Porus rode on, seeing
his master strong and lusty, rushed into the
thickest of Alexander's army ; but when he
perceived Porus to grow faint, he withdrew
himself, and kneeling down, received all the
arrows, shot against his master, in his own
trunk.

Q. By what means may every man be ac-
counted an honest man ?

A. By endeavouring to be what he desires to
seem.

Q. What trees were those which brought forth
their fruit at the instant of their first planting ?

A. The trees which God made in the begin-
ning of the world, which immediately brought
forth

forth their fruit, according as he spake the word.

Q. Who were the inventors of ships, and shipping?

A. No doubt but it came first from the ark of Noah, which he had provided for the safety of himself and family in the universal deluge; which ark, settling on the mountains of Ararat, and there along time remaining, gave the Phœnicians, a sea-people, a pattern whereby they might make the waters passable.

Q. Who was the first inventor of guns?

A. That fatal instrument the gun was first found out by one Bartholdus Swarn a Franciscan Fryar, and a great alchymist, who being one time very studious to find out some experiments in his art, was tempering together brimstone, dried earth, and certain other ingredients, in a mortar, which he covered with a stone. The night coming on, he took a tinder-box to light him a candle; where, striking fire, a spark by chance flew into the mortar, and catching hold of the brimstone and salt-peter, with great violence blew up the stone. The fryar guessing which of his ingredients it was that produced this effect, made him an iron pipe, crammed it with sulphur and stones, and putting fire to it, saw with what great fury and noise it discharged itself; then longing to put his invention in execution, he communicated the same unto the Venetians, who having been often vanquished by the Genoese, and driven almost to a necessity of yielding to them, by the help of these guns gave their enemies a great overthrow. This was about the year 1330, being the first battle that ever those warlike pieces had part in, which not long after put to
silence

silence all the engines and devices wherewith the ancients were us'd to make their batteries.

Q. In what did the several nations differ, concerning their æra, or computation of time, from which every reckoning took its beginning?

A. The christians make their epoch the birth of Christ, which happened in the year of the world 3962, but this reckoning they used not till the year 600. The Mahometans begin their hegira or computation, from the return of their prophet to Mecha, after he was driven thence by the Philarchæ, Anno Christi 617. The Grecians reckoned by Olympiads, the first of which is placed in the year of the world 3187, but this account perished under the Constantinopolitan Emperors; they reckoned by indictions, every indiction containing 15 years; the first beginning whereof was about the year of Christ 313, which among chronologers is still used. The Romans reckoned first from the building of their city. A. M. 3213, and afterwards from the 16th year of the Emperor Augustus, A. M. 1936, which begins somewhat before our epoch from the birth of Christ. This reckoning was used among the Spaniards, till the reign of Ferdinand the catholick. The Jews had divers epochs, 1. The creation of the world in the beginning of time. 2. From the universal deluge, Anno 1565. 3. From the confusion of tongues, Anno 1786. 4. From Abraham's journey out of Chaldea into Canaan, Anno 2021. 5. From the departure of the children of Israel out of Egypt, Anno 2541. 6. From the year of jubile, Anno 2499. 7. From the building of Solomon's temple, Anno 2432. And 8. From the captivity of Babylon, Anno 3357.

But

But the only reckoning in England is from the world's creation, and the birth of Christ. The first is seldom used but by chronologers and writers of history.

Q. How many times was the temple of Jerusalem built?

A. Three, the first by Solomon; in providing the materials whereof there were thirty thousand workmen, seventy thousand labourers that bear burdens, eight thousand quarry-men that hewed in the mountains, and three thousand three hundred officers, or overseers.

What manner of building it was, you may read in the vith and viith chapters of the 1st book of Kings, where it is fully described: it was destroyed by Nebuchadnezzar King of Babylon, Anno Mundi 3350. After the return of the Jews again from the Babylonian captivity it was rebuilt, but far short of that stateliness and grandeur which it had at first; so that the prophet Haggai had reason to say unto the people, "Who is left among you that saw this house in her first glory? Is it not in your eyes in comparison of it, as nothing?" Hag. ii. 5. Besides the stateliness of the building it was deficient in other things. 1. It wanted the pot of Manna, which the Lord commanded Moses to lay up before the testimony for a memorial, Exod. vi. 22. 2. The rod of Aaron, which only amongst all the rods of the Princes of Israel budded, and was by God commanded to be kept before the testimony, for a token against the rebels, Corath, Dathan, and Abiram, Numb. xvii. 10. 3. The ark of the covenant, which was placed in the Sanctum Sanctorum, 1 King vi. 19. 4. The two tables of the law, written by Gods own finger, which were

were by Moses placed in the ark of the covenant, Exod. iv. 20. And, 5. the fire of sacrifice which came down from heaven, which fire was by the Priests to be kept continually burning.

The third time it was built by Herod the Ascalonite, who pulled down the second building, and erected a more sumptuous and magnificent one. In this temple our blessed Saviour, and his Apostles, preached salvation to Jew and Gentile; so that we may say, the glory of this latter exceeded that of the first. It was finally destroyed by the Romans, under the conduct of Titus, the son of Vespasian, according to our Saviour's prediction, "that that generation should not pass away, until they should not see one stone lying upon another."

Q. Why do the affections of parents run upwards to their children, and not their childrens run downward to them?

A. Experience tells us, that parents are more tender and loving to their children by far, than children are dutiful and obsequious to their parents. Even as the sap in the root of a tree ascends into the branches, but returns not from the branches to the root again, but runs forth from thence into feed; so parents love their children, who return not that love to them again, but their affections run forwards to a further procreation. Hence comes it, that one father with more willingness brings up ten children than ten children will sustain one father in his want. And whereas you hear of one unnatural parent, you shall hear of ten disobedient children.

Q. In what points doth the Greek and Muscovite church differ from that of the Romish and the reformed?

A. In these ten.

1. Denying

1. Denying the Holy Ghost to proceed from the Father and the Son.

2. Denying purgatory, but praying for the dead.

3. Believing that holy men enjoy not the presence of God before the resurrection.

4. Communicating in both kinds, but using unleavened bread, and mingling warm water with wine : which both together they distribute with a spoon.

5. Receiving children of seven years old to the sacrament, because then they begin to sin.

6. Forbid extream unction, confirmation, and fourth marriages.

7. Admitting none to orders but such as are marry'd, and prohibiting marriage to them that are actually in orders.

8. Rejecting carved images, but admiring the painted.

9. Observing four lents in the year.

And lastly, reputing it unlawful to fast on saturdays.

The main points in which the Grecians and Muscovites differ, is in this manner of distributing the sacrament, and the exacting of marriage at the ordination of priests.

Q. What different tenets are those of the Armenian Christians from the rest of their neighbours ?

A. Four.

1. In receiving infants to the Lord's table immediately after baptism.

2. In abstaining from unclean beasts.

3. In fasting on christmas-day.

4. In holding their children over the fire, as a necessary circumstance in baptism, because John the Baptist told the people which fol-

F

lowed

lowed him, that Christ should baptise them with the spirit, and with fire.

This sect is very numerous, and is governed by two patriarchs ; the one has under his jurisdiction all Turcomania, a great province in Armenia the Greater, comprehending 150000 families, besides very many monasteries ; and the other hath under him the two provinces of Armenia the Lesser, and Cilicia, comprehending near 20000 families.

Q. What particular sects were amongst the Jews ?

A. These four ; Scribes, Pharisees, Essenes, and Sadducees.

Q. What were the Scribes ?

A. Their office was double ; first to read and expound the law in the temple and synagogues ; and secondly to execute the office of a judge, in ending and composing actions.

Q. What were the Pharisees ?

A. The Pharisees owe their name to Phares, which signifieth both interpretari et separare, as being both interpreters of the law, and separatists from the rest of the Jewish church, besides the pentateuch, or five books of Moses, they adhered also to traditions. They denied the sacred Trinity, and held the fulfilling of the law to consist in the outward ceremonies. They relied more on their own merits than God's mercy, attributing most things to destiny, and refused commerce with publicans and sinners.

Q. What were the Essenes ?

A. The Essenes had their name from Ascha, that is, facere, because they wrought with their hands. They lived together as it were in colleges, and in it every one had their chapel

chapel for their devotion. All their estates they enjoyed in common, and received no man into their fellowship, unless he would give all that he had into their treasury; and not then under a three years probationership.

Q. What were the Saducees?

A. The Saducees received their name from Sedech, which signifieth justice. They believed not the being of angels, or spirits, the resurrection of the body, nor that there was a Holy Ghost; and received for scripture only the pentateuch, or five books of Moses.

Q. Wherein doth the fundamentals of the Mahometan religion consist?

A. The whole is delivered in the book of their religion, called the Alcoran, and is but an exposition and gloss of these eight commandments.

1. Every one ought to believe that God is a great God, and only God, and Mahomet is his prophet.

2. Every man must marry to increase the sectaries of Mahomet.

3. Every one must give of his wealth to the poor.

4. Every one must make his prayers five times in a day.

5. Every one must keep a lent one month in the year.

6. Be obedient to thy parents.

7. Thou shalt not kill.

8. Do unto others, as thou wouldst be done unto thyself.

Many other injunctions he laid upon them, as forbidding them wine, and the eating of swines-flesh. Friday he ordained to be the sabbath day, to distinguish his followers

from Jews and Christians, who solemnize the days following. To those who observed his religion, and faithfully kept his laws, he promised Paradise, spread here and there with silk carpets, adorned with verdent flowery fields, watered with crystalline rivers, and beautified with trees of gold, and arbors of pleasure, in whose cool shades they should spend their time with amorous virgins, whose mansion should not be far distant. The men should never exceed the age of thirty years, nor the women of fifteen; and both should have their virginities renewed as fast as lost.

Many idle, ridiculous opinions they hold concerning the end of the world: That at the winding of a horn, not all flesh only, but the angels themselves shall die: That the earth with an earthquake shall be kneaded together like a lump of dough: That a second blast of the same horn, shall, after forty days, restore all again: That Cain shall be the captain or ringleader of the damned, who shall have the countenances of dogs and swine: That they shall pass over the bridge of justice, laden with their sins in fatchels: That the greater sinners shall fall into Hell, the lesser into Purgatory only: That all those who professed and practised any religion, should go into Paradise; the Jews under the banner of Moses; the Christians under the banner of Christ: That himself should be metamorphosed into a great ram, and all his followers into little fleas, who should cover themselves in his long fleece, when he would jump into Heaven, and so convey them all thither. With a thousand other of the like fooleries.

2. What

Q. What is the tradition concerning the conversion of Constantine the Great, to the christian faith?

A. Socrates Scholaſtius ſays, that when Conſtantine was appointed emperor in Britain, Maxentius, was by the pretorian ſoldiers choſen at Rome, and Lycinus nominated ſucceſſor by Maximinius. Againſt theſe Conſtantine marching, and being in his mind ſomewhat penſive, caſt his eyes up to heaven, where he ſaw in the ſky a bright pillar in the form of a croſs, on which were engraven theſe words; in hoc vince. The night following our Saviour appeared to him in a viſion, commanding him to bear the figure of that croſs in his banners, and he ſhould overcome his enemies. Conſtantine obeyed the viſion, and was accordingly victorious, after which he not only favoured the chriſtians, but became himſelf alſo one of that holy profeſſion.

Q. What paſſion is moſt natural to man?

A. Love, which entereth in at the eyes and pierceth the heart.

Q. Whether is love the cauſe of likenefs, or likenefs the cauſe of love?

A. Both.

Q. What creatures are thoſe, ſome living, and ſome dead, that rule all the world?

A. The ſheep, the gooſe, and the bee; for the ſheep yields parchment, the gooſe quills to write, and the bee wax to ſeal it, as the poet writes,

The bee, the gooſe, the ſheep,
Do ſo maintain the might
Of monarchs, kings, and ſtates,
That wrong ſuppreſs not right:

The

The bee brings sealing wax,
The goose our writing quills,
The sheep his parchment coat or skin,
For deeds and dead mens wills.

Q. What passion is most prevailing over the nature of man?

A. Fear; of which we read that it hath, in one night, turned the hair of the head from black to white; but most remarkable is that example of one, who was pretended to be blooded to death for being blinded, and his arms bound, the surgeons that were about him, only saying, how bravely he bleeds on this arm; how freely on that, though they did nothing to him; at last one saying, now the blood comes from his very heart; when they came to unbind him, they found him lifeless, struck quite dead with a panick fear.

Q. What is the tradition about building the church of Sopham in Norfolk?

A. Tradition tell us, that in former times there lived in that town a certain pedlar, who dreamed, that if he came up to London, and stood on the bridge, he should hear very joyful news, which he at first slighted; but afterwards his dream being doubled and trebled unto him, he resolved to try the issue of it, and accordingly to London he came, and stood on the bridge for two or three days, but heard nothing which might give him any comfort in the least, that the profit of his journey would be equal to his pains. At last it happened, that a shop-keeper just by, having noted his fruitless standing, seeing he neither sold any thing nor asked charity, went to him, and demanded his business; to which the pedlar made answer, that he
was

was a country-man, and dream'd that if he came up to London he should hear strange news.---- And are you, said the shop-keeper, such a fool to take a journey on such a foolish errand? Why I tell you this last night I dream'd that I was at Sopham in Norfolk, a place utterly unknown to me; where me thought if I digged under a great oak-tree in a certain orchard behind a pedlars house, I should find a mighty mass of treasure: now think you that I am so unwise to take so long a journey upon me, only by the instigation of a foolish dream! No, no, far be such folly from me, therefore, honest countryman, I advise you to make haste home again, and not to spend your time in the expectation of the event of an idle dream. The pedlar, who noted well his words, and knowing all that he had said to center in himself, glad of such joyful news, went speedily home, and digged under the oak, where he found an infinite mass of money, with part of which, the church happening to fall about that time, he very sumptuously re-edified the same; having his statue therein cut out in stone, with his pack at his back, and his dog at his heels.

Q. Why is virtue more talk'd of than practised?

A. Because every one desires to be thought virtuous, though he takes no care to deserve it.

The old Romans built a temple to honour, which whosoever would come to, must first pass through the temple of virtue, intimating thereby that honour was the reward of virtue, and that without virtuous actions none could come to honour's preferments.

Q. What was Diogenes's opinion concerning marriage?

A. That

A. That for young men it was too soon, and for old men too late. ---- So that by his rule, men should not marry at all.

Q. What epitaph had he on his tomb?

A. Epitaphium Diogenis cynici, in cujus sepulchro, pro titulo canis signum est.

Dic canis hic cujus tumulus? canis. At canis hic quis? Diogenes obiit? non obiit set abiit.

In English thus,

Diogenes' epitaph written on his tomb, with a dog standing over it.

Tell me, dog, whose tomb is this?

A dog's: what dog? ---- Diogenes.

Diogenes! why died he? ----

Because no honesty he could see.

Q. Why was Diogenes counted an epicure?

A. Because he lov'd wine so well, that when he had drank it all out he liv'd in the cask.

Q. What place was that which contain'd a whole world of men and languages together?

A. Noah's ark.

Q. What may be said of the clergy?

A. That they who may be said to be of God almighty's household, should shew by their lives that he hath a well-disciplin'd family.

Q. What may be said of the law?

A. If the law could speak for itself, it would complain of the lawyers in the first place; for there is more learning now requir'd to explain a law made, than went to the making it. It hath so many contradictions, and varyings from itself, that the law may not improperly be called a law-breaker.

Q. What

Q. What say you of physicians ?

A. That they were first made by indulgence and debauch, and are still maintain'd by indolence and sloth : as Dryden justly observes in the following lines :

The first physicians by debauch were made ;
Excess began, and sloth maintains the trade.
By chace our long-liv'd fathers earn'd their
food ;
Toil strung their nerves, and purify'd the
blood :

But we their sons, a pamper'd race of men,
Are dwindled down to threescore years and ten.
Better to hunt in fields for health unbought
Than see the doctor for a nauseous draught.
The wife for cure on exercise depend :
God never made his work for man to mend.

Q. In how many forms doth a physician appear to his patients ?

A. In three : In the form of a skilful man, when he promises health : In the shape of an Angel, when he performs it : And in the likeness of the Devil, when he asks for his fee.

Q. What is said of the Hebrew, Greek, and Latin tongues ?

A. That the Hebrew is most sacred, the Greek most rich, and the Latin most copious.

Q. Which were the ten general persecutions in the primitive church.

A. The first was under Nero, that bloody persecutor, and enemy of mankind, in the year 67. The second was under Domitianus, in the year 96. The third was under Trajan, in the year 100. The fourth was under Marcus Antoninus, in the year 167. The fifth was under

G

Severus,

Severus, in the year 195. The sixth was under Maximinus, in the year 237. The seventh was under Decius, in the year 250. The eighth was under Valerianus, in the year 259. The ninth was under Aurelianus, in the year 278. The tenth was under Dioclesian, in the year 293.

Q. Who were the Sibyls ?

A. Certain virgin prophetesses among the ancient heathens, who, as they believ'd, were inspir'd by Jupiter. ---- They are affirm'd by many to have prophesied our Saviour's birth.

Q. How many were the Sibyls, and what were their names ?

A. They were ten in number. Their names were Persica, Lybica, Delphica, Cuma, Samis, Hellespontiaca, Tibertina, Albunea, Erythrea, Cumana.

The first was of Persia, and called there Samberta ; among other prophecies she said ----
 " The womb of the Virgin shall be the salvation of the Gentiles."

The second was of Lybia ; one of her prophecies was : " The day shall come that men shall see the king of all living things."

The third was Themis, surnamed Delphica, because she was born, and prophesied, at Delphos ; where was the oracle and temple of Apollo. One of her prophecies runs thus :
 " A Prophet shall be born of a Virgin."

The fourth was Cuma, born at Campania in Italy, of whom Virgil makes mention in his Æneids ; she prophesied, " That God should be born of a Virgin, and converse among sinners."

The fifth was called Samia, born in the isle of Samos, which said ; " He being rich,
 " should

“ should be born of a poor Virgin ; the crea-
 “ tures of the earth should adore him, and
 “ praise him for ever.”

The sixth was called Hellepontiacæ, born at Marmiso in the territory of Troy, she prophesied ; --- “ A woman shall descend of the Jews,
 “ called Mary, and of her shall be born the
 “ Son of God ; his kingdom shall remain for
 “ ever.”

The seventh was Albunea, surnamed Tyber-
 tina, because she was born at Tyber, fifteen
 miles from Rome. One of her prophecies was
 this : “ The invisible Word shall be born of a
 “ Virgin ; he shall converse among sinners,
 “ and shall of them be despised.”

The eighth was Albunea, who prophesied, ---
 “ The Highest shall come from Heaven, and
 “ confirm the council in Heaven, and a Vir-
 “ gin shall be shewed in the valleys of the
 “ deserts.”

The ninth was the famous Erythrea, born in
 Babylon, who especially prophesied a great part
 of the Christian religion, in certain verses re-
 cited by Eusebius ; the first letters of which
 being put together, make these words : Jesus
 Christ, Son of God, Saviour. These verses are
 translated into Latin by St. Augustin, and into
 English by Sir John Beaumont.

The tenth was called Cumana, from the
 name of the place where she lived ; she prophe-
 sied, “ That he should come from Heaven,
 “ and reign here in poverty.”

This last is affirmed to be she who wrote the
 nine books of the Sibyls, which were, by an
 old woman, presented to Tarquinus Superbus,
 demanding for the same a great sum of money,
 which he being unwilling to pay, she burnt

three of them before his face, requiring as much for the other six; which being denied her, she burned three more of them, asking as much for the three remaining as she had done for the whole, which so amaz'd Tarquinus, that he bought them at her own price, and the old woman vanish'd. These books contained manifest prophecies of the kingdom of Christ, his name, his birth, and death. ---- They were all afterwards burnt by one Stilico; so that those prophecies which we now have, are only such as are extracted out of other writings.

Q. Who were the greatest tyrants in their time?

A. Dionysius, Phalaris, Caligula, and Nero. The first was king of Sicily, about the year of the world 3616. He was so execrable a tyrant, that nothing but imprecations, from his subjects, were poured out upon him; only one old woman pray'd for his life, who being ask'd the reason, reply'd, That she knew his grandfather well, who was very bad, and after by prayers they had obtain'd his death, his son, the present tyrant's father, succeeded, who was worse than the other; and after their curses had also prevail'd over him, then came the present tyrant, worse than either; therefore she was resolv'd to pray for his life, lest the Devil himself should come amongst them next.

Phalaris was a tyrant of Sicily likewise, about the year of the world 3376. He had a brazen bull made by one Perilus, into which he put those he had a mind to torture; for a great fire being made under it, the excessive heat made them cry out, which caus'd the statue to bellow like a bull. However justice at last overtook both

both the tyrant and the inventor; for they were both tortur'd in the same manner.

Caligula was a Roman emperor, about the year of Christ, 38. He wish'd all the people of Rome had but one neck, that he might strike their heads off at one blow.

Nero was likewise a heathen Roman emperor, about the year of Christ, 63. He was so cruel and inhuman, that every tyrant after was called Nero. He murder'd his mother, his brethren, and his wife, his master Seneca, and the poet Lucane; and every one else whom he could discern to profess honesty and uprightness: nay, his cruelty went so far as to set the city of Rome on fire, that he might have the burning of Troy represented to him, while he sat as a spectator playing on his harp the destruction of Troy: and when he was accused of so heinous a crime, he laid it upon the christians; which caused the first bloody persecution, wherein 5000 were destroy'd in a day. At last, hearing that his enemies were ready to surprise him, he beg'd of those who were about him to kill him, but they refus'd doing him so much kindness; upon which he fled into a cave to hide himself, where he was soon after found dead. His body was thrown into the Tyber.

Q. How are false men like false money?

A. Men and money a mutual falsehood show,
Men make false money, money makes men so.

Q. What custom had the Bæotians in Greece, concerning the marriage of their daughters?

A. When the bride was carried home to her husband, they used to burn before the door the wheels of the coach which brought her home, intimating to her, by that ceremony, that she must not set her mind on running abroad, for that

that being now joined to a husband, she must live and abide with him, without any hope of departure.

Q. Which is best, wealth or wisdom?

A. This may be resolved by several circumstances; that folly is the hatefulest thing in the world; a man without wisdom is but a moving block, and though adorned with golden trappings, his long ears will show him to be an ass; for folly in a mans breast, like the sin of murder, will not be hid.

Q. Why do whores paint?

A. That they may have some colour for their wickedness.

Q. Why do painters bestow arrows on Cupid?

A. To intimate how desperate love wounds.

Q. Why do they paint Cupid bare-headed.

A. To signify, that betwixt true lovers nothing should be covered or concealed.

Q. What are the attendants on love?

A. Pleasure, travel, sweet, bitter, war, peace, life and death.

Q. What are the joys of love?

A. Plays, sweet sleeps, soft beds, ravishing musick, rich perfumes, delicious wines, and costly banquets.

Q. What reply did the gentleman make to him, who said he did not use to give the wall to every coxcomb?

A. But I do, sir, ---- and so gave him the wall.

Q. Which is the greatest superstition of the Papists?

A. The carrying about of their breaden-God, or the host, as they call it, being part of the sacrament reserved; which is carried by a couple of priests under a canopy, ushered with torches, and

and attended by a company of people which have no other employment. Before it goes a bell continually tinkling, at the sound of which all such as are in their houses, being warned that then their God goes by, make some shew of reverence. Those who meet it in the street, with bended knees and elevated hands does it honour. This invention of the bell has something in it of Mahometism; it being the custom of all those countries where the Mahometan religion is profess'd, that at their canonical hours, when they hear the cryers bawling in the steeples, to fall prostrate on the ground, wherever they are, and kiss it thrice, so paying their devotion to Mahomet. ---- The carrying it about the streets is certainly borrow'd from the Jews, carrying about the ark upon the shoulders of the Levites, but the adoration is surely derived from the heathens, there never being any besides them who paid divine honours to things inanimate.

Pope Innocent, about the year 1215, in a council at Rome, was the first ordained it, ordering that there should be a pix made to cover the bread, and a bell bought to ring before it. The adoration of it was enjoined by Pope Honorius, Anno 1226, and both afterwards increased by the new solemn fast of Corpus Christi day; by Pope Urban the fourth, Anno 1264, and confirmed for ever, with multitudes of pardons, in the council of Vienna, by Clement the Vth, Anno 1310.

Q. What other Popes were they which brought up as ridiculous customs, still used amongst them?

A. Sergius the II^d, was the first that changed his name, for thinking his own name, Bocca de

de Porco, or swines mouth, not consonant to his dignity, he caused himself to be called Sergius, which example his successors have ever since followed, varying their names contrary to their natures : for if one be a coward he is called Leo ; if a tyrant, Clement, if an atheist, Pius, or Innocens ; if a rustick, Urbanus ; and so of the rest.

Sextus the IVth, brought in beads and our lady's psalter.

Sergius the IIIId, instituted the bearing about of candles, for the purification of the Virgin Mary.

Celestine the IIId, was the inventor of that mad kind of cursing, by bell, book and candle.

Sergius the IVth, was the first that on christmas night, with many ceremonies, consecrated swords, roses, or the like ; which were afterwards sent as tokens of love and honour to such princes as they liked best.

Boniface the VIIIth, instituted the Roman jubile, and decreed that it should be solemnised every hundred years ; but, by Clement the VIth, it was brought to fifty ; and by Sextus the VIth to 25.

Clement the Vth, first brought in pardons, and indulgences, and such like trumpery.

Q. What is the pope's chief title, wherein the number of the beast is reckoned, as mentioned in the revelations, chap. xiii. ver. 18. and manifest in these words : " Here is wisdom ; let him that hath understanding count the number of the beast ; for it is the number of a man, and his number is 666 ? "

A. VICarIVs generaLI DeI In terrIs.

Englified.

Gods general upon earth.

Thus reckoned,

DCLVVIIIIII,

Q. How

Q. How came the poet Buchanan off, when travelling into Italy, he was for the freeness of his writing, suspected of his religion, and taken hold of by some of the pope's inquisitors?

A. By writing to his holiness this distich.

Laus tua, non tua fraus, virtus, non copia
rerum,
Scandere te fecit hoc decus eximium.

Thus Englished.

Thy praise, not fraud; thy virtue, not thy
store,
Made thee to climb that height which we adore.

For which encomium he was set at liberty; but being gone out of the pope's jurisdiction, he sent to his holiness, and desired, according to his own true meaning, to read the self same verses backward, which then run thus:

Eximium decus hoc fecit te scandere rerum
Copia; non virtus, fraus tua, non tua laus.

Englished.

The height which we adore, what made thee
climb?
Nor virtue, nor thy worth; ----- rather thy
crime.

Q. How many kingdoms was England formerly divided into?

A. Seven;

1. The kingdom of Kent, containing Kent only, begun by Hengist the Saxon captain, and ending in Baldred, being a succession of eighteen
H kings,

kings, and the continuance of two hundred and forty-two years.

2. The kingdom of the South-Saxons, containing Suffex and Surry, begun by Hella, and ended in Aldine ; having a succession of seven kings, and the continuance of one hundred and twelve years.

3. The kingdom of the East-Angles, containing Norfolk, Suffolk, and Cambridgshire, begun by Uffa, and ended in Edmund the Martyr ; having a succession of seventeen kings, and the continuance of the kingdom three hundred and seventy-six years.

4. The kingdom of the Northumbers, containing Yorkshire, Lancashire, Durham, Cumberland, Westmorland, and Northumberland ; begun by Ida the Saxon, and continued under the succession of twenty-three kings, having lasted four hundred and nine years.

5. The kingdom of the East-Saxons, containing Essex and Middlesex, begun by Sebert, and ended in Suthred ; was governed by seventeen kings, and lasted two hundred and ninety-three years.

6. The kingdom of Mercia, containing Huntingtongshire, Buckinghamshire, Bedfordshire, Hartfordshire, Rutland, Northampton, Leicester, Lincoln, Nottingham, Darby, Worcester, Warwick, Stafford, Chester, and Shropshire ; begun by Penda, and ended in Cenolple, having a succession of eighteen kings, and continued about two hundred and ten years.

7. The kingdom of the West-Saxons, containing Cornwall, Devonshire, Somersetsire, Wiltshire, Hampshire, Dorsetshire, and Berkshire ; begun by Cerdicus, and in process of time conquered all the other six ; Egbert, the seven-

seventeenth king, being sole monarch of all England.

Q. How many kingdoms was Wales divided into?

A. Three;

1. North-Wales, containing the counties of Merioneth, Denbigh, Flint, Carnarvon, and the isle of Anglesey; had a succession of eleven kings, and continued four hundred and five years.

2. Powisland, containing Montgomery, the greater part of Radnorshire, and part of Shropshire: This was but a small kingdom, and was in part tributary to the princes of North-Wales.

3. South-Wales, which contained the counties of Brecknock, Carmarthen, Glamorgan, Pembroke, and Cardigan, governed by ten several princes, and maintained its liberty about three hundred years.

Q. How many kingdoms was Ireland divided into?

A. Into the five following.

1. Munster, containing the counties of Kerry, Waterford, Desmond, Cork, Tipperary, and Holy-crofs.

2. Connaught, divided into the counties of Mayo, Twomund, Galway, Sligo, Roscommon, and Letrim.

3. Ulster, containing the counties of Louth, Cavan, Fermanagh, Down, Monaghan, Armagh, Antrim, Tyrconnel, Colrain, and Tyrone.

4. Meath, divided into the counties of East-Meath, West-Meath, and Longford.

5. Leinster, containing the counties of Kilkenny, Caterlogh, Kildare, King's-County, Queen's-County, Wexford, and Dublin.

Q. How many kingdoms was Scotland divided into?

A. Scotland had formerly two kings; one was of the Scots, the other of the Picts: as also a king of the Isles of Scotland, and another of the Isle of Man, and Henry the Vith created Henry Beauchamp, earl of Warwick, king of the Isle of Wight: So that if we reckon up the whole, we shall find the three nations contain'd twenty kingdoms.

Q. What do you call a year?

A. A year is that space of time which the sun takes in going through the 12 signs of the zodiac, containing 12 solar and 13 lunar months, which makes 52 weeks, or 365 days, 6 hours, and 6 minutes; which six hours, in four years time, being added to the month of February, makes that month, every fourth year, 29 days long, whereas in the other years it contains but 28 days, and for that reason it is called Biffextile, or Leap-year. This account was thus named by Julius Cæsar, who reduced the year to more exactness than it was before, and from him was called the Julian account: Yet still the six minutes remain'd unnumber'd, which in time amounted to some days; and therefore pope Gregory, to make the year exactly answer the sun's course, cast up the days those minutes amounted to, which in seventeen hundred years, make eleven days, and plac'd the festivals answerable to the sun's progress, which from him was called the Gregorian account, or New Stile, and was observ'd by most countries, but the English, who still kept to the Julian account, or Old Stile, which caus'd eleven days difference betwixt us and them, 'till the late act of parliament made

us reckon alike, as being the truest computation.

Q. From whence do the twelve months derive their names?

A. January is so called from janus, who was pictured with two faces, signifying the beginning or entrance of the year, February took its name from Febura, March from Mars the God of war, April signifies the growth or spring of the year, May is the majors, and June the juniors season. July is so called from Julius Cæsar. August from Augustus, the second Roman emperor. September signifies the seventh month, for the Romans before the time of Julius Cæsar reckoned their months from March; so October signifies the eighth, November the ninth, and December the tenth; but as we now reckon from January, the account will be different.

Q. From whence do the saints-days, fast-days, and other holy-days I see mention'd in the almanack derive their names?

A. Sunday, or sabbath-day, is a day dedicated by the apostles to the more particular service and honour of almighty God, and transfer'd from the Jewish sabbath to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day; whence it is called our Lords day; and Sunday from the old heathenish denomination of dies solis, the day of the sun, to which it was sacred; though others think it took its name from the son of God's rising from the grave that day.

Jan. 1. The Circumcision of our Lord, commonly called New-years-day, was instituted in memory of the Circumcision of our Lord on the eighth

eighth day from his nativity, according to the old law (Gen. xvii. 12.) when he was named Jesus, as the angel had foretold (Luke i. 14.) And it is called New-years-day, from the account of the old Romans, who began their year from that day.

Jan. 6. Twelfth-day, or the Epiphany is a feast solemnized in memory and honour of Christ's manifestation and apparition to the Gentiles by a miraculous blasing-star, by virtue whereof three kings were conducted to adore him in the manger, where they presented him with gold, myrrh, and frankincense, in testimony of his regality, humanity and divinity. The word Epiphany comes from the Greek, and signifies an apparition, and is called Twelfth-day, because celebrated the Twelfth-day after Christ's nativity, exclusively.

Febr. 2. Candlemas-day, or the purification of the blessed Virgin, is a feast in memory and honour both of the presentation of our Saviour Christ, and the purification of the Virgin Mary in the temple of Jerusalem, the fortyeth day after her happy child-birth, performed according to the law of Moses, Levit. xii. 26. And it is called purification, from the Latin word, which signifies to purify; not that the blessed Virgin had contracted any thing by her child-birth which needed purifying, (being the mother of purity itself) but because other common mothers were by this ceremonial right, freed from the legal impurity of their child-births.

The four Sundays of Septuagesima, Sexagesima, Quinquagesima, and Quadragesima, were days appropriated for preparation to the devotions of Lent; and take their numeral denominations from Quadragesima-Sunday, so called,

called, because 'tis about the fortyeth day before Easter.

Shrovetide signifies a time of shrift; for in former times, when the nation was under the papal yoke, the people, at that time, confess'd their sins to a priest, the better to prepare themselves for a holy observation of Lent.

Ashwednesday takes its name from the ceremony the Romans have of blessing of ashes on that day, with which the priests sign the people with a cross on their foreheads, repeating these words, *Memento homo quia pulvis es, & in pulverem reverteres*, i. e. Remember man that thou art dust, and to dust thou shalt be turn'd. The ashes which they use are made from the palm-branches, blest'd on Palm-Sunday the year before.

Lent is called in Latin *Quadragesima*, because it is a fast of forty days, in remembrance of Christ's fasting forty days and forty nights in the wilderness.

Palm-Sunday was instituted in memory of the triumphant entry of our Saviour into Jerusalem, and was so called from the palm-branches which the Hebrew children strewed under his feet, crying "Hosannah to the son of David." Matt. xxi. 15.

Maundy-Thursday is a feast in memory of our Lords last supper, when he instituted the blessed Sacrament of his precious body and blood. And it is call'd Maundy Thursday or Mandat Thursday, from those words in John xiii. 34. "*Mandatum novum de vobis, &c.*" "I give you a new command (or mandat) that you love one another, as I have loved you."

Good-Friday, is that memorable day on which the great and glorious work of our redemption was

was consummated by our Saviour on the cross, when he gave up his life for the sins of the world.

March 25. Annunciation of the blessed Virgin, is a feast in memory of that happy embassy brought to her from God by the angel Gabriel, Luke i. ver. 28----35.

Easter-day (in Latin Pascha) is a great festival in **memory** and honour of our Saviour's resurrection, **or rising** from the dead on the third day after he was crucified. Matt. xxviii. 6. and it is called Easter from Oriens, (the east or rising) one of the titles of Christ.

Monday and Tuesday following are also kept holy, in memory of Christ's first appearing after his resurrection; which are commemorated on these two days; for the greater solemnity of the chief feast.

Low-Sunday, called Dominica in albis, is the eighth day after Easter-day, and is so named from the white garments, which the catechumens or Neophytes used to wear, which they put on at their Baptism and solemnly put off on this day.

Holy Thursday, or Ascension day, is a feast solemnised in memory of Christ's glorious ascension into heaven the fortyeth day after his resurrection, in the sight of his apostles and disciples, Acts ii. 9, 10.

May 3. The invention of the Holy Cross, otherwise called Holy Rood-day, is so called from the invention or finding out of the cross, on which our Saviour suffered, by Hellen, mother to Constantine the Great, after it had been buried by the infidels, 180 years; who erected a statue of Venus in its place.

Rogation Week, which is always the next but one before Whitfunday, is so called from Rogo,
to

to ask or pray, because then litanies were commonly used, to beg and supplicate the blessing of God upon the fruits of the earth.

Whitsunday, or Pentecost, is a solemn feast in memory and honour of the coming of the Holy Ghost upon the heads of the apostles in tongues, as it were, of fire, Acts ii. 3. Pentecost in Greek signifies the fiftieth, it being the fiftieth day after the resurrection. And 'tis called Whitsunday, from the Catechumens, being anciently clothed in white, and admitted on the eve of this feast to the sacrament of baptism. The old Saxons called it Weed-Sunday, *i. e.* Holy Sunday; for Wied or Weed, signifies Holy in that language; which also may have prov'd one occasion of this name.

Trinity Sunday, the eighth day after Whitsunday, is dedicated to the honour of the blessed Trinity, to signify that the works of redemption and sanctification, then compleated, are common to all the three persons.

Corpus Christi-day (which is always the next Thursday after Trinity Sunday) is, by the Romans, celebrated with great solemnity; they carrying on that day the sacrament of the altar about in procession, the priests and all the people expressing their highest devotions, with music and lights, and flowers strew'd along the streets, and their best tapestry upon the walls, &c.

Aug. 15. Is, according to tradition, the day when the blessed Virgin Mary, was, both soul and body, taken up into heaven.

Sept. 29. Michael, or Michaelmas, is in commemoration of St. Michael the Arch-Angel.

Nov. 1. All-saints, or All-hallows, is celebrated in commemoration of all the saints.

Nov. 2. All-souls, is likewise commemorated for the souls of all the faithful departed.

The four Sundays of Advent, are those preceding Christmas-day, and were instituted in commemoration of our Saviour's Advent, or coming to redeem the world by his happy birth.

Christmas-day, or the nativity of our Saviour Christ, is a most solemn feast celebrated even from the apostles time to this day, in memory of the birth of our Saviour at Bethlehem.

Dec. 28. Holy Innocents, is a feast in memory of those babes which Herod slew when he sought for our blessed Saviour; in which massacre, it is said, that his own child, being at nurse, was murder'd among the rest; which Augustus hearing of, said, "It was better to be Herod's hog than his son," because the Jews would eat no swine's flesh.

St. Peter and St. Paul are joined in one solemnity, because they were principal and joint co-operators under Christ in the conversion of the world; the first converting the Jews, the other the Gentiles: as also, both were martyr'd at the same place, (Rome) and on the same day, June 29.

The four Ember-weeks (in Latin quatuor tempora) were times of public prayer and fasting, partly instituted for the successful ordination of the priests and ministers of the church, and partly to beg and render thanks to God for the fruits and blessings of the earth. Ember comes from the Greek *kosmos*, i. e. dies, a day: others call them Ember-days, from the ancient custom of eating nothing on those days 'till night, and then only a cake baked under the embers or ashes, which was called ember-bread.

2. What

Q. What is that you call the Golden-number, and the Epact?

A. The Golden-number is the revolution of 19 years; in which time all the lunations, or aspects, betwixt the sun and moon, return to the same place they were in before; and is so called, either because it was sent in golden letters from Alexandria in Egypt to Rome, or that it is written in red, or golden letters, in the calendar.

The Epact is the number of 11 days, which the solar year exceeds the lunar; the one consisting of 365 days, the other of 354; so that in every four years there is added a number more than 30; which being greater than the Epact can be, (for from change to change there can be but 30 days) so 30 being taken from that excess, the remainder is the Epact for the next year.

The Epact is thus found out; multiply the Golden-number of the year by 11, the product whereof, if it be under 30, is the Epact; but if it be above 30, divide the product by 30, and the remainder will be the Epact.

Q. What is the circle of the sun?

A. The circle of the sun is a revolution of 28 years, in which time the Dominical letters make all their several changes, and is called the solar circle, because it comprehends all the varieties and changes that the Sunday-letter can have.

Q. What is the meaning of the Dominical letter?

A. The Dominical letter is always one of these seven; A. B. C. D. E. F. G. and sheweth the Sunday-letter all the year. But in Bissextile, or Leap-year, there be two Dominical letters, the first of which holds from the beginning of January to St. Matthias's eve, and the other to the year's end.

Q. What

Q. What causes the eclipses and full of the moon?

A. The eclipse of the moon is caused by the interposition of the earth betwixt the sun and it: for the moon being a dark body of itself, and having no light but what it borrows by reflection from the sun, so far as the earth interposes, so much of it is darkened. The cause of the sun's eclipse is, when the moon passes betwixt the sun and us, and shadows some of its body from our sight, for as much of the sun as the moon hides, so much is darken'd or eclips'd to us. And when the moon is in direct opposition against the sun, it is at the full; for as its increase is by drawing nearer to the sun's opposition, so its decrease is by departing farther off.

Q. Of what substance are the stars, what are their motions, and what causeth blazing stars?

A. The stars are of the same substance with the moon, thick, and not transparent as the heavens, borrowing all their light from the sun, being otherwise of themselves dark bodies, and shine as well in the day as night; though by reason of the sun's refulgent beams, they are not obvious to our sight. And as for their motion, it is the same as the heavens wherein they are placed.

Shooting or blazing stars, are hot fumes of a thick glewy substance, which, being exhaled above in the air, and hovering aloft until they are kindled, fly like squibs through the air; but if they mount higher, and are there kindled, they become blazing stars. But enough at present, the next opportunity I'll inform you farther.

